



A
SERMON
PREACHED

On Munday, the Seauenteenth of
MARCH,

At Westminster:

At the opening of the PARLIAMENT.

David M K

By the Bishop of BATHE and WELLES.



LONDON,
Printed for RICHARD BADGER.
1628.



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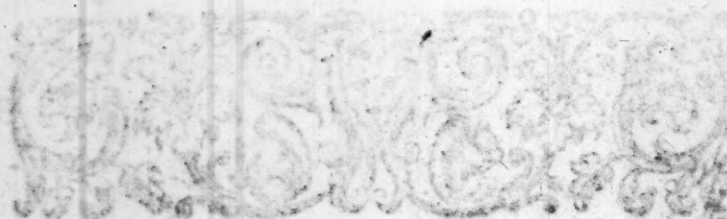
On Monday, the Twentieth of
MARCH,

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At the House of the PARLIAMENT.



By the Rev. J. A. W. WELLS.



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EPHES. 4. 3.

*Endeavouring to keepe the Unitie of
the Spirit, in the band of peace.*



THIS Chapter is a great
Scripture for Vnity. For,
here we find there is but
One Lord whom we serue
ver. 5. But *One God* and Verse 5.
Father, whom wee wor-
ship and obey: ver. 6. But *One Spirit* whom Verse 6.
we receiue, while he sanctifies vs: ver. 4. Verse 4.
One Lord, One God and Father, One Spirit.
Three in One, all Three but one God, bles-
sed for euer. But *one Baptisme*, by which we
are cleansed. But *one Faith* by which wee
beleeue: ver. 5. But *one hope* vpon which Verse 5.
we relye: v. 4. But *one knowledge*, by which Verse 4.
we are illightened: ver. 13. But *One Bodie* of Verse 13.
which we are members: ver. 4. Different Verse 4.

B

Graces,

Graces, but all tending to *One Edification*.
 Diuers offices, but all ioint-Ouerseers of
Ver. 11, 12. the *same worke*; Till the Building be *One*
 and we *One* in it, *ver. 11.*

This *Chapter* is as pressing a Scripture for
 Exhortation. And the first Exhortation is,
Ver. 1. That men would walke worthy of their Calling:
ver. 1. Their calling to be *Christians*; Their
 calling in *Christianitie*. And that to shew
 themselves worthie, they would *endeauor to*
keepe the Vnity of the Spirit in the band of peace:
ver. 3.

All for Vnity. And let me tell you. VVe
 often read of *One* in the Scripture: but the
 word *Vnity* in the Abstract, is no where read
 either in Old or New Testament, but onely
Ver. 3. in this Chapter, and here 'tis twice. For we
 are exhorted to keepe it: *ver. 3.* But how
 long? why euen till we be made perfect: *ver.*
Ver. 13. 13. that is, to the end of this life.

VVhy, but what need was there of this
 Exhortation at *Ephesus*? What? why sure
Ibid. very great need. For Saint *Anselm* tells vs,
Schisma fuit, there was a Schisme and a rup-
 ture there. And *Charismata*, the eminent
 Graces

Graces which God had giuen many of them, was made the cause of the Schisme. For Corruption at the heart of man breedes pride euen out of Gods graces. And they which had these gifts despised them which had them not, and separated from them. This gaue occasion to false teachers to enter in, and lye in wayt to deceiue: *Ver. 14.* This *Ver. 14.* was the state of the Church of Ephesus. How was it in the Citie and the Common-wealth there-while? How? why, the Citie was then a very famous Citie in *Ionia*, a part of *Asiathe lesse*. At this time subiect to the *Romane Empire*. Their *Proconsul* and other *Deputies* were ouer them, *Acts 19.* But *Diana Acts 19. 38.* was goddesse there and the Citie heathen.

Ephesus then was *Ethnicke*: No Religion but *Paganisme*, auowed by the state. And the Citie was a stranger to the Church that was in it. A Stranger and without as the *Apostle speaks, 1. Cor. 5.* Yet such is the force *1. Cor. 5. 12.* of Christian Religion, that as *Herod & Ierusalem* were troubled when *Christ* was borne *S. Math. 2.* So here *Demetrius* and *Ephesus S. Mat. 2. 3.* were troubled when the name & Religion

of *Christ* was borne and nursed vp among
Act. 19. 20. them. For the word of God did no sooner
 growe and preuaile at *Ephesus* : *Acts 19. 20.*
 but by and by there arose no small trouble about
Ver. 23. it : *Ver. 23.*

The *Citie* and the *state* *Heathen*, yet troubled when *Religion* came in: Therefore, A *Citie* & a *state* *Christian* must needes be more troubled when *Religion* goes out. And the ready way to out *Religion*, is to breake the *Vnitie* of it. And the breach of the *Vnity* of *Religion* will be sure to trouble the *City* first, and hazard the *state* after. For the *state*, whether *Pagan* or *Christian*, hath euer smarted more or lesse, as the *Church* hath crumbled into *Diuisions*.

S. Paul I know wrote this *Epistle* to the *Church* of *Ephesus*, not the *Citie*. And hee called for *Vnitie* bound vp in peace, for the *Churches* good, without any expresse mention either of *Citie* or *state*. Yet hee well knew that the good both of the *State* and the *Citie* would follow vpon it. For *Vnity* is a binder vp; And *Vnity* of *Spirit*, (which is religion's vnity) is the fastest binder

der that is. And lest it should not bind fast enough, it calls in the *band of peace*. So that no man can exhort vnto, and endeauor for the *Vnity of the Church*, but at the same time, he labours for the *good of the state*. And if it were so at *Ephesus* where the state was Heathen; much more must it needs be so, where the state is Christian.

I shall follow my *Text* therefore both in it selfe, and in the *Consequent* which followes vpon it. In it selfe, and so 'tis for the *Vnitie of the Church*. And a maine *Text* it is *Ibid.* (sayth *S. Ierome*) *against Heresie and Schisme*. In the *Consequence* it hath: And so tis for the *Vnity of the State*. And a full *Consequence* it is. For *Vnitie* not kept in the Church is lesse kept in the state And the *Schismes and diuisions* of the one, are both Mothers and Nurses of all *disobedience and dis-ioynting* in the other. So the *Apostles* exhortation goes on directly to the Church, by *Consequent* to the State. And it will behoue both Bodies that all the seuerall members of each Endeauor to keepe the *Vnity of the Spirit in the band of peace*.

The

1 The *Text* hath sixe particulars. For first,
 here's the thing it selfe, to which the A-
 2 postle exhorts. That's *Vnity*. Secondly,
 All *Vnity* will not serue the turne. It must
 3 be the *Vnity of the Spirit*. Thirdly, what's
 to be done with this *Vnity*, *It must be kept*.
 4 Fourthly, there will bee no keeping of it,
 5 without a *strong Endeauour*. Fifthly, this
Endeauour to keepe will bee to no pur-
 6 pose, if it be not *in peace*. And sixthly, *Peace*
 it selfe cannot hold it longe, except it bee
bound up in Vinculo, in the strongest *band*
 that peace hath.

I I beginne with that which is the matter
 of the *Apostles* Exhortation. Tis *Vnity*;
 1 A very charitable tye, but better *knowne*
 then *loued*. A thing so good, that 'tis neuer
 broken but by the worst men. Nay, so
 good it is, that the very worst men pretend
 best when they breake it 'Tis so in the
 Church; Neuer *Heretick* yet rent her bow-
 els, but he pretended that hee raked them
 for *truth*. Tis so in the state. Seldome any
vnquiet Spirit diuides her *Vnion*, but hee
 pretends *some great abuses*, which his inte-
 grity

grity would remedie. *O that I were made a Iudge in the land, that euery man which hath any Controuersie might come to me, that I might doe him Iustice.* And yet no worse then *Dauid* was King, when this Cunning was vsed, *2 Sam. 15.* Vnity then both in Church and *2 Sam. 15. 4.* Common Wealth is so good, that none but the worst willingly breake it: And euen they are so farre ashamed of the breach, that they must seeme holier then the rest, that they may bee thought to haue a iust cause to breake it.

Now to *be one* here whether in Church *2* or Common-wealth is not properly taken, as if all were to be shrunke vp into *one Body.* But *One* is taken here (saith *Paulinus*) *pro Epist. 5. multorum vnanimitate,* for the vnanimitie and consent of many in one. And the Church and Common-wealth, take them seuerally, or together, they are, they can be no otherwise *One* then *Vnione multorum,* by the vniting and agreeing of many in one. And so *S. Luke, Acts 4. The Church Acts 4. 32. was a multitude of Beleeuers, sed Cor vnum,* but they liued as if they had had but one heart

*Vnio est aliquo-
rum distinctio.*
Thom. 2.2. q. 17.
4.3.6.

heart among them. This *Vnity* then is so *One*, as that it is the vniting of more then one : yet such a vniting of many, as that when the *Common Faith* is endangered, the *Church* appeares for it as *One*. And when the *common safety* is doubted, or the *common peace* troubled, the *state* appeares for it as one. As *Israel* was said to be knit together as *One man* : *Iud. 20.* And indeede when *One Man* is not more at *Vnitie* in himselfe for his owne defence, then the *Church* and *state* are for publike defence, then both are iustly said to be at *Vnitie*.

3 You see what *Vnitie* is. Will you see what hurt followes vwhere tis broken ? First, *Fraction* makes vneuen reckonings. And tis hard, very hard, for a man that breakes *vnitie* to giue either God or man a good account of so doing. Hard to giue account, but that's not all.

For, if *Vnity* be broken, if a *Diuision* bee made, the parts must be *equall* or *vnequall*. If the parts be *equall*, neither of them hath more then halfe its strength. If they bee *vnequall*, one hath not so much. And that
which

which hath more, vsually hath more pride, and so lesse will to vnite. And yet for all this pride, farre weaker it is, then when there was *Vnity*, and altogether. Nay, in breach of *Vnity* there is not alwaies safetie for the greater against the lesse. For in that greuous breach in *Israel*, when the *Eleuen Tribes* came out against *Beniamin* foure hundred thousand strong, and their quarrell good, yet they fell twice before them, *Judg. 20.*

Ind. 20. 17.

Nay this is not all, not any almost of the hurt which followes in either *Church* or *state*, when discontents haue swallowed vp their *Vnity*. For the *Church*. Nothing (saith *S. Chrysostome*) doth so prouoke God to anger as to see diuisam *Ecclesiam*, his *Church* purchased by one blood, to be One Body, made more, made other then One. And for the *Common-Wealth*.

Ibid.

A people is as one Cittie, yet such a one (saith *Saint Augustine*) cui est periculosa dissensio, as to whom all breach of *Vnity* is full of danger. For *Church* and *state* together; It was a greuous Rent among the *Jewes*, when *Manasses* deuoured *Ephraim*,

Lib. 2. de Ord. c. 18.

Esay 9. 21.

Ephraim Manasses, and both fell vpon Iudah, What followed? was God pleas'd with this, or were the Tribes in safety that were thus diuided? No sure. For it followes. The wrath of the Lord was not turn'd away, but his hand was stretched out still.

Still? How long was that? How long? Why, Till Ephraim and Manasses which could not agree at home, were with the rest of the ten Tribes carried away into perpetuall captiuitie. And Esay liued to see his Prophecy fulfilled vpon them. For they were carried away by Salmanasar in the sixt yeere of Hezekiah, when Esay flourished. This wrath of the Lord was fierce, and the people dranke deepe of this Cup. Therefore I goe a farre off both for time and place to fetch this Instance: And doe you take care not to bring it neerer home. And I pray obserue it too: The hand of God was stretched out vpon Ephraim and Manasses, but there's no mention, which was the first, or which the greater offender, Ephraim or Manasses. What's the Reason? 'Tis because the breach of vniity scarce leaues any Innocent;

cent; and *the hand of God is stretched out vpon all.*

I presse *Vnity* hard vpon you (pardon me this *Zeale.*) O that my thoughts could speake that to you that they doe to God: or that my tongue could expresse them but such as they are: Or that there were an open passage that you might see them, as they pray faster then I can speak for *vnity*.

But what then? will any kinde of *Vnity* serue the turne? Surely, any will doe much good: But the best is safest; and that is *the Vnity of the Spirit*.

The learned are not altogether agreed heere, what is meant by *the Vnity of the Spirit*. For some thinke no more is meant by it then, *a bare concord and agreement in minde and will*. Lett's keep this, and both Church and state shall haue a great deale of freedom from danger. But others take *the Vnity of the Spirit* to be that *spirituall concord*, which none doth, none can worke in the hearts of men, but the *Holy Ghost*. And I am apter to follow this sence: because if you take it but for a bare agreement in

iudgment, *Saint Paul* had said enough by naming *Vnity*, Hee needed haue made no Addition of *the Spirit*. And because in the Text 'tis *τὸ πνεῦμα*, which for the most, points out the *Holy Spirit*. And because else *Saint Pauls* words (which *Bucer* calls *Arden-
tia verba*, zealous and burning words) adde nothing to any euen the coldest exhortation of the Heathen to *Vnity*.

Ibid.

- 2 The *Vnity* then of *the Spirit*, to which the *Apostle* exhorts includes both; Both concord in minde and affections, and loue of charitable vnity, which comes from the *Spirit of God*, and returnes to it. And indeed the *Grace of Gods Spirit* is that alone, which makes men truly at peace and vnity one with another. *Ei tribuendum non Nobis*. To him it is to bee attributed, not to vs, (saith *Saint Augustine*) 'Tis Hee that makes men to be of one minde in an house, *Psal. 68*. Now one minde in the Church, and one minde in the state, come from the same fountaine with One minde in an house; All from the *Spirit*. And so the *Apostle* cleerely ver. 4. One Body, and one Spirit, that is, One Body, by one Spirit. For 'tis

Tya. 110. in S. 10.

Psal. 68. 6.

Verse 4.

'tis *the Spirit* that ioynes all the members of the Church into one Body. And 'tis *the Church* that blesses the state, not simply with *vnity*; but with *that vnity* with which it selfe is blessed of God. A state not *Christian* may haue *Vnity* in it. Yes. And so may a state that hath lost all *Christianity*, saue the *Name*. But *Vnity of the Spirit*, nor Church nor state can longer hold, then they doe in some measure obey the *Spirit*, and loue the *Vnity*.

This *vnity of the Spirit* is closer then 3
any corporall vnion can bee. For *Spirits* meete where *Bodies* cannot; and neerer then *Bodies* can. The Reason is giuen by Saint Chrysostome: *Because the Soule or Spirit* Hom. 9. in Eph.
of man is more simple and of one forme. And the Soule apter in it selfe to *Vnion* is made more apt by the *Spirit of God*, which is *One*, and loues nothing but as it tends to *One*. Nay, as the *Spirit of God* is *one*, and cannot dissent from it selfe; no more ought they whom the Spirit hath ioyn'd in *One*: and the Spirit hath ioyn'd the Church in *One*; Therefore he that diuides the *Vnity of the*
C 3 Church

Church, practices against the Vnity of the Spirit.

- 4 Now this *vnity of the Spirit* (so called, because it proceeds from the Spirit of Grace, continues in Obedience to it, and in the end brings vs to the Spirit that gaue it) is the cause of all other *vnity* that is good; and the want of it, the Cause of all defects in *vnity*. The presence of it is the Cause of *all vnity that is good*: Of all within the Church, no man doubts. But 'tis of all without the Church too. For no *Heathen men or states* did euer agree in any good thing whatsoeuer, but their *vnity* proceeded from this *Spirit*, and was so farre forth at least *a vnity of the Spirit*. And for states that are Christian, and haue mutuall relations to the Church that is in them: S. Gregories Rule is true. *The vnity of the state depends much vpon the peace and vnity of the Church*: therefore vpon the guidance of the same Spirit.

Lib. 4. Ep. 76.

And as the presence of *the vnity of the Spirit* is the Cause of *all vnity* that is good: so the want of it is the Cause of all defects
in

in *vnity*. For as in the Body of a man the Spirit holds the members together; but if the soule depart the members fall a sunder: So 'tis in the Church (saith *Theophilaet*) and so in the state. So litle *vnity* then in *Christendome* as is, is a great Argument, that the Spirit is *griued*, and hath iustly withdrawn much of his influence. And how is the Spirit *griued*? How? why, sure by our neglect, if not contempt of Him as Hee is *One*. For as He is the Spirit of fortitude, *Esay* 11. there wee'l haue him, he shall defend vs in warr. And as hee is the Spirit of *Wisedome*, there wee'l haue him too, he shall gouerne vs in peace. But as he is *One Spirit*, and requires that wee keepe his *vnity*, there wee'l none of him; though we know right well, that without *vnity* peace cannot continue, nor warre prosper. *Esay* 11. 2.

One *vnity* there is (take heed of it) 'tis a great Enemy to the *vnitie of the Spirit*, both in Church and Common-wealth. S. *Basil* calls it *Concors Odium*, *vnity* in hatred *Epist.* 63. to persecute the Church. And to this worke their's *vnity* enough; Men take counsell together,

Psal. 2. 2.
Ser. 6. de verb.
Dom. c. 12.

ther, Psal. 2. Saint Augustine calls it vnitatem contra vnitatem. A vnity against vnity; when Pagans, Jewes, and Hereticks, or any profane crew whatsoeuer, make a league against the Churches Vnity. And about that work, that the name of Israel may bee no more in remembrance, that there may be no Church, or no reformed Church, Gebal, and Ammon, and Amaleck, the Philistins, and they that dwell at Tyre are Confederates together, Psal. 83. S. Hilary will not vouchsafe to call such vnion vnity; Indeed it deserues not the name. 'Tis not vnity (saith he) be it in Church or be it in state: but 'tis a Combination. And hee giues his Reason. For vnity is in faith (and Obedience:) but Combination is Consortium factionis, no other, no better, the consenting in a faction. And all Faction is a Fraction too, and an Enemie to Vnity, euen while it combines in one. For while it combines but a part, it destroyes the vnitie of the whole.

Psal. 83. 4.
In Psal. 140.

Is the spirit in this? Out of question, No. For a Faction to compasse it's end, I will not say, when it sees a theefe it consents to him;

him; or that it is alwaies partaker with the Adulterers: but this it doth: It speakes against its owne Brother, and slanders its owne Mothers Sonne, Psal. 50. Can any man call this the Vnity of the Spirit? Or is this the way to Vnity?

And now I cannot but wonder what words S. Paul (were he now aliue) would vse, to call backe Vnity into dismembred Christendome. For my part, Death were easier to mee, then it is to see and consider the face of the Church of Christ scratched and torne, till it bleeds in euery part, as it doth this day: And the Coat of Christ, which was once spared by Souldiers, because it was seamlesse. S. Ioh. 19. Rent euery way and which is the miserie of it by the hand of the Priest; And the Pope, which Bellarmine hath put into the Definition of the Church, that there might bee one Ministeriall head, to keepe all in vnity, is as great as any, if not the the greatest cause of diuided Christianity. Good God, what preposterous thrift is this in men, to sowe vp euery small rent in their owne Coat; and not care what rents

D

they

Psal. 50. 19.

S. Ioh. 19. 23.

*Bellar. 3. de Ec-
cles. Mil. 2. S.
Nostra autem.*

they not onely suffer, but make in the *Coat of Christ*? What is it? Is Christ only thought fit to weare a torne garment? Or can wee thinke that the *Spirit of Vnity* which is one with Christ, wil not depart to seeke warmer cloathing? Or if he be not gone already, why is there not *vnity*, which is where ere he is? Or if he be but yet gone from other parts of Christendome, in any case (for the passion & in the bowels of *Iesus Christ* I beg it) make stay of him heere in our parts.

3 For so the *Apostle* goes on. *Keep the Vnity of the Spirit.*

Ibid.

1 This Exhortation requires too things (saith *S. Ierome*;) the one, that they which haue this *vnity of the Spirit* keepe it: the other that they which haue it not, labour to get it. And certainly nothing can be more beneficial, or more honourable either for Church or state, then to get it when they haue it not, or to keepe it when they haue it. And this is implied in the very word, which the *Apostle* vses, *Keep*. For no wise man wil aduise the treasuring vp & keeping of any thing, but that which is of vse and benefit.

benefit. And the word *τηρειν* doth not barely signifie to *Keepe*, but *Tueri*, to defend too, which is the stoutest keeping. Now all wise men are for *vnity*: And all good men for the *vnity of the Spirit*. Yes (saith Saint *Isidore*) *Boni seruant*, Good men keepe it. *In Gen. c. 7.*

VVise and good men keepe it; why then none but fooles, and bad men breake it. Slie and cunning men perhaps may haue their hands in Diuisions, but wise or good men they are not. *For are they not all without vnderstanding that worke wickednesse?* *Psal. 53.* And a greater wickednesse men *Psal. 53. 5.* can hardly work, then to dissolue the *vnity of the Spirit* in either Church or Commonwealth. For they doe as much as in them lies to bring profanenesse into the Church, and desolation vpon the state. *Keepe therefore the vnity of the Spirit.*

Keepe Vnity: why, but what needs that? will not *vnity* keepe it selfe? 'Tis true; *vnity* is very apt to hang together. It proceeds from Charity, which is the glue of the Spirit, not seuered without violence. Yea, but for all this, it needs *keeping*. In the Church

it needes *keeping*: And therefore the *Prophets* and *Gouernors* of the Church are called *Custodes*, *Keepers*, *Watchmen* and *Ouer-seers*, *Ezek. 3.* & *Acts 20.* And they must *watch* as well ouer her *peace*, as her *Truth*. And yet there are so many that scatter the tares of *Schisme* and *Heresie*, that her *vnity* is not kept.

In the Common wealth it needs *keeping* too. For her *Gouernors* are *Custodes Ciuitatis*: *Keepers* of the Citty. But there also, there are not few that trouble the waters for their owne fishing. And many times a Common-wealth is in danger to loose her *Vnity*, iust as *Ephesus* did, *Act. 19.* At which time all the Citty was troubled, but the greater part knew not why. And the true Cause of the Diuision was no more but this *Demetrius* and his fellowes were afraid they should loose their gaine, if *Diana* and her *Temple* kept not vp their greatnesse.

3 Now this noyse at *Ephesus* doth not onely tell vs that *Vnity* needs *keeping*, but it informes vs farther of the way to keepe it. The way to keepe *vnity* both in Church and

and state is for the *Gouernors* to carry a watchfull eye ouer all such as are *discouered*, or *feard*, to haue priuate ends. For there's no priuate end, but in something or other it will be lead to runne crosse the publique: And if *gaine* come in, though it be by *making shrines for Diana*, 'tis no matter with them though *Ephesus* bee in an vproare for it.

And certainly there's no *keeping* of Vnity in either Church or state, vnlesse men will be so temperate (when it comes to a lumpe at least) as to lay downe the priuate for the publique's sake, and perswade others to doe the like: Else (saith Saint Chrysostome) *Quicquid ducit ad amorem sui, diuidit vnitatem*: whatsoeuer leads men to any loue of themselves and their owne ends, helps to diuide the vnity. And the *Schoole* applies it both to Church and state. For in the Church they which seeke their owne, and not that which is *Christ's* (who is *publicum Ecclesiae*, the publique interest of the Church) depart from the *Vnity of the Spirit*. And in an earthly Cittie, the vnitie of that

Hom. 9. in Ephes.

Tho. 2. 2. q. 183. A. 2. ad 3.

is gone, when the *Cittizens* studdie their owne, not the publique good.

- 4 Why, but when then is *Vnity* to be kept? When? why, surely at all times, if it be possible. But especially it is to bee kept, when Enemies are banded together against Church or state. Then aboue all other times *looke well to the keeping of Vnity*. Am I deceiued? or is not this your Case now? Are not many and great Enemies *ioyn'd* against you? Are they not *ioyned* both against the Church and against the state? Are they *ioyned*, and are you *diuided*? God forbid. It cannot be that you should so forget the Church of Christ, or the Bowels of your owne Countrey, and your own. Ioyne then and keepe the *Vnity* of the Spirit, and I'll feare no danger though *Mars* were *Lord of the Ascendent*, in the very instant of this Session of *Parliament*, and in the *second house*, or *ioyned*, or in *aspect* with the *Lord of the second*, which yet *Ptolomey* thought brought much hurt to *Common-wealths*.

Aphorism. 84.

- 5 But suppose all danger ouer (I would it were) yet keepe *Vnity* at all times. For Enemies

mics

mies are as Cunning as malice can make them: And if *Vnity* be not kept at all times, at that time when tis not kept they'l make their breach. And they'l make it certainly. For if the *Vnity of the Spirit* be gone, the *Spirit* is gone with it; And if the *Spirit* bee gone, *Christ* is gone with him: And if they be gone, *God the Father* is gone with them. And what misery will not follow when an Enemy shall come vpon a state, and finde the whole blessed *Trinity, Father, Sonne,* and *Holy Ghost* gone from it, to accompany that *Vnity* which is banished out of it?

Yea but you will say; If *Vnity* be lost, we wil quickly fetch it backe againe. Soft: *First* tis more wisdom to keepe it then to bee driuen to fetch it backe. *Secondly*, before *Vnity* be thrust off, it would be well thought vpon, whether it be in your power to bring it backe when you will. The *Spirit*, I am sure, is not, and tis His *Vnity*. And, loose it when you will, tis like the losse of *health* in the naturall body; Iust like. For there euey *Disease* is with some breach of *Vnity*; either by *Inflammation* in some noble or vitall part:

part: or by *strife* in the humors: or *Luxations* in the loyns: or by *breaking* veines or sinewes; still with *some breach of Vnity*. Well. What sayes the *Patient* therewhile? What? Why, He sayes he wil recouer his health, & then take care to *keepe it*. Yea, but what if *Death* seaze vpon Him before health be recouered? What then? Had it not beene better & safer a great deale to *keepe health* while he had it? And is not death a iust reward of his distempering his humors? I will not apply, to either Church or Commonwealth: but certainly 'tis better for both to *keepe the Vnity of the Spirit*; then trust to the Recouery of it when 'tis lost.

4

Keepe then the Vnity of the Spirit; but know withall, (and it followes in the *Text*) that if you wil *keepe it*, you must *Endeavour* to *keepe it*.

1 For it is not so easie a thing to *keepe Vnity* in great Bodies as 'tis thought; There goes much labour and *endeavour* to it. The word is *σπουδαζοντες*, studie, be carefull to *keepe it*. Saint *Augustine* reades it *Satagentes* doe enough to *keepe it*: And hee that doth
enough,

enough, giues not ouer doing till it bee kept.

Nay, the *Apostle* comes so home, that hee vles two words, and both of singular care for *Vnity*. For He doth not simply say *keepe it*: Nor simply *endeauour it*, but *studdie* and *endeauour to keepe it*. Now no man can *keepe* that is not carefull; And no man will *endeauour* that is not studious. Neither is it (saith Saint Chrysostome) *euery mans sufficien-* Hom. 9. in Eph. *cy to bee able to keepe Vnity*: And the word implies such an *endeauour as makes haste to keepe*: And indeed no time is to bee lost at this worke.

V Why, but if there be neede of such *en-* 2 *deuouring*, whence comes it, that that which clings so together, as all *Vnity* doth, is so hard to *keepe*? Whence? why I'll tell you: I presume you'll *endeauour the more to keepe it*.

First, then tis *hard to be kept*, in regard of the nature of this *Vnity*. For bee it in Church, or bee it in Common-wealth tis *Vnum aggregatum*, One by Collection and Coniunction of many. And the Schoole

Tho. p. 1. q. 31.
4. 1. 2.

teaches vs, that this *Vnity* is *Minima Vnitas*,
A *Vnity* that is least One: And therefore
aprest to fall asunder. Both because *many*
are not easily kept at One; And because eue-
ry one of the *many* by reason of the contra-
ry thoughts and affections which diuide
him, is not long together one in himselfe.
Which is the Reason (as I conceiue) of
that in *Philo*. That a little difference is able to
diuide a *Cittie*.

Philo apud Tho.
2. 2. q. 183. 4. 2. 3

- 2 Secondly, tis hard to keepe in regard of
Opposers against it, and slie practicers vpon
it. And they are many. *David* complained
of them in his time, *Psal. 120*. My soule hath
long dwelt with them that are Enemies to peace.
And ther's no Church, nor no state, but
hath some of these. And since the plotting
and studdie of these is to breake, you must
endeauour to keepe the *Vnity* of the Spirit. And
you'll finde the worke hard enough.

Psal. 120. 5.

- 3 But as to keepe *Vnity* is a worke of *Diffi-*
cultie, and takes vp much endeauour of the
best: so 'tis a glorious worke, and worth
their endeauour. It is a pitifull thing to see a
man but reputed wise, and his Endeauour,
vaine:

vaine: But beside the comfort that is within, there's a great deale of honour to see a wisemans endeaour like himselfe. And nothing is more like wisdom then *Vnity*. For wise Counsells, are seldome better knowne by any thing then this; That as they are in themselves *One and varie not*; so they tend to *One and distract not*. That *One* end is *verity* in the Church; *Safetie* in the state; and *Vnity* in both. Notwithstanding this, Good God, what spending their is of great *endeauours*, about vanity, and things of naught? Halfe that *endeauour* spent in keeping *Vnity*, would doe what all our hearts desire, and more too.

V Why, but then how shall we be able to 4
set our *Endeaour* right to the keeping of this
Vnity of the Spirit? How? why the *Apostle*
tells you that too, *ver. 2*. And the way he *Verse 2*
propofes is so direct, that I dare say, if you
endeauour, you shall keepe the *Vnity of the Spi-*
rit, both in Church and state.

First, then all *Endeaour* to keepe the
Vnity of the Spirit is void, if it bee not vertu-
ous. For the *Spirit* will neither bee kept,

nor keepe men together in vice. Next, Among all vertues foure are most necessarie to preserve *Vnity*. The *Apostle* nameth them; and I'll doe no more. They are *Humilitie* at the heart. *Meekenesse* in the Carriage. *Patience* in point of forbearance. And *Charitie*, whose worke is supportation of the weake that scandall be not taken, and *Vnity* broken.

In Psal. 99.

And Concerning this last great vertue whose worke is supportation of the weake, 'tis an Excellent passage which Saint *Augustine* hath. Art thou so perfect that there is nothing in thee which an other need support? I wonder if it be so: 'Tis rare perfection. But be it so. Why then thou art the stronger to support others. Is *vnity* like to be broken, and dost thou say thou canst not support others? Ergo habes quod in te alij sustineant. Therefore thou art not yet so perfect as thou thoughtest, but thou hast somewhat that others may support and beare in thee.

5

Endeavour then to keepe the *Vnity* of the Spirit, that we must. But in what is *Vnity* best preserved? In what? why that followes

next.

next. *Tis in peace, saith the Apostle.*

Now *Peace* in this place is not taken as
tis opposite to *Warr*. But it is that *Peace*,
which opposes all iarring and falling out,
especially falling off one from another. It is
not considered heere as opposite to warr.
For that *Peace* and *Warr* cannot possibly
stand together. But this *Peace* in which *Vni-
ty is kept*, is most vsfull, most necessarie,
when *Warr* is either threatned or begunne.
For as there is most need of *Vnity* against
Vnited Enemies: so is there most need of
peaceable dispositions to Vnite at home, a-
gainst forces from abroad: Therefore the
Learned agree heere, *That Peace stands for a
Calme, and quiet dispose of the hearts of men,
and of their carriage too*, that the *Vnity* of
the Spirit may be preserved. And certaine-
ly without this *peaceable disposition*, tis in
vaine to say wee endeavour for *Vnity*;
either to get, or to keepe it.

The *Peace* then heere spoken of, differs
not much from the vertue of *meekenesse*.
Onely it adds aboute *meekenesse* towards o-
thers, *quietnesse* with them. As it agrees

Salust. in Coniur.
Catil.

with meekenesse, so tis the way to Vnity:
As it adds aboue it, so tis the *Treasurie* in
which *Vnity* is kept. Tis an ancient Rule
for kingdomes and a good. *Iisdem Artibus*
quibus parta sunt facile retinentur. They are
kept in subiection, order, and obedience,
by the same vertues by which they were
first gotten. Now the vnity of the Spirit is a
great part of the *Kingdome of grace*; There-
fore this *Kingdome* too, if it be gotten, as it
is, by peace, then in peace it must be kept. For
you shall neuer see the Vnity of the Spirit
dwell in a froward heart, that is enemy to
peace.

Epist. 252.

That affection of which Saint Bernard
was, is the great keeper of Vnity. And sure
he dwelt in peace. *Adharebo vobis et si nolitis,*
et si nolim ipse. I will sticke and bee one with
you, though you would not haue me doe
it: nay, though any tentation in my selfe
would not haue me doe it. And therefore
they are quite out of the way, in the
Church (saith Saint Ierome) that thinke
they can hold the vnity of the Spirit, *Dis-*
sipatâ pace, when they haue shaken peace
asunder.

Ibid.

asunder. And they are as farre mistaken in the Common-wealth, that steepe all their humors in gall, and yet would intitle themselves *Patrons of vnitie*. And surely such, in what state soeuer they liue, know not of what Spirit they are, though all other men see, tis fire they call for, S. Luke 9.

S. Luk. 9. 55.

Why? but what need is there of this Exhortation to *Peace*? this Endeauour for *Vnity*? what need in regard of the times, the time it selfe preaches, I may hold my peace. But what need there is in regard of mens persons and conditions, which are to comply with the times, that I letell you. The best peace that is, and the fairest calme, that the Soule of man hath, is imperfect in this life. What then? What? why therefore saies the Schoole, though the Soule bee at rest and peace with God and consequently in it selfe and with others, yet there is still some repugnancy, both within, and without, which disturbest this peace. For whatsoeuer is imperfect is vnder perturbation. And the more a Man is troubled, the lesse perfect is his peace. Out of which it followes againe, that all Exhor-

3

Tho. 2. 2 q. 29.
A. 2. 4.

Exhortation to recall a mans passions to peace is very needfull for the keeping of vnity: And hee that is offended at S. Pauls Exhortation to peace, is not at peace in Himselfe.

4 Will you say farther, that this peace which keepes, and this vnity of the Spirit which is kept, is the blessing and the gift of God? It shall euer bee farre from me to deniethat. But what then? Because they are Gods blessings, must not you *endeauour* to get them? And because they are Gods gifts, must not you be carefull to *keepe* them? Nay, ought nor you be the more carefull to *keepe*, when God himselfe is so free to *giue*? Tis true, You cannot *endeauour* till God giue grace; But tis true too, that you are bound to *endeauour*, when hee hath giuen it. Bound certainly; and therefore Saint *Ierome* expounds this, which is but Councell and Exhortation in Saint Paul, by a *Precipitur*. Ther's Gods command vpon you, that you *endeauour* for vnity in peace.

Ibid.

And now, what if God haue giuen *sufficiencie*, nay *abundance* of Grace, and yet there

there be no *Endeavour*, can any bee blamed then for want of vnity but your selues? 'Tis true, that except the Lord keepe the Citty, your Watchmen wake in vaine, *Psal. 127.* But is it *Psal. 127. 2.* any where said in Scripture, that if you will set no watch, take no care, that yet God will keepe the Citty? No sure. And this will euer bee found certaine, when and wheresoever the *Vnity of the Spirit* is not kept, then and there was want of mans *endeavour* to keepe it in peace. And whensoever God laies that punishment which follows *Disunion* vpon a Nation, the Sinne vpon which the punishment falls is committed by mans *misendeavouring*, or want of *Endeavouring*.

But *Peace* it selfe cannot hold *Vnity* long, if it be not a firme and a binding peace. And this brings in the end of the Text, the keeping of *Vnity in Vinculo Pacis*, in the band of peace.

First, then if you will keepe a settled vnity, you must haue a firme peace. The reason is, because in this *Vnity* many are brought together. And many will not be held together

Lib. 1. De Doct.
Christiana prolo.

ther without a band. Saint *Augustine* discovered this. *Vnit as sine nodo facile dissoluitur.* That Vnity (*saieth he*) which hath no knot, is easily dissolued. This Vnity is so comfortable, so beneficiall both to Church and state, that it cannot be too fast bound. But if it be not fast bound, both it and the benefit will soone be lost.

- 2 Now *in vinculo*, in that which bindes this is to be obserued: It compasses about all which it containes, and then where it meets there's the *knot*. So that which is bound is held close within the Imbracings of the band. And the *band* is not of one substance, and the *knot* of another, but both of one and the same substance. So tis heere. For the *vnity of the Spirit* is contained and compassed, as it were *by peace*: *Peace* goes before it, to bring it in: And *Peace* goes with it when tis in: And *Peace* goes round about it, to keepe it in. And where the two ends of *Peace* meete, there vnity is fast and knit vp. And the *knot* is of the same substance with the band, *Peace* too. And therefore where the ancient reading of the Text is To
keepe

keepe Vnity in the band of peace, there
 some will haue it, to keepe *Vnity in Vinculo* Lapide. Ibid.
lo quod est pax, In that band which is
 peace.

This *band* as tis the *band of vnity*; so tis 3
 well fitted to the *vnity it bindes*. For if you
 marke it, it bindes *vnity*, and the band is
 but *One*. *In vinculo pacis*: in the band of
 peace; *One band*. And yet that which is
unum is not *vnus*, that which is but *One*,
 is not onely of *One*. For it bindes many,
 whole Churches, whole Kingdomes. And
 both bodies are euer safest, when the band
 is *One*; and that *One* able to hold them. For
 when this *One band of peace* cannot binde
 close, tis a shrewd Argument, either that
 some *ill humor swells*, and will not endure
 the band; or that the *band it selfe is strained*
 and *made weake*. And in both these cases,
 timely helpe must be applied, or the *vnity*
of the Body is in Danger.

You may see this plaine in the *Naturall*
body. The *out-band* of the body is the *skinne*.
 If the body be too full of *humors*, and they
 foule and in Motion, the body swell still the

skinne breaks. So tis in the Church, and so tis in the state, when the Body is too full of humors.

The *inner-band* of the body is the *Sinewe*. 'Tis *συμδεσμος*, the very word which the *Apostle* vses; The *band* or the *sinew* of *peace*. If the *sinew* bee broken or ouer-strained, theres much paine and weaknesse in the body, and the members hang as loose, as if they were falling one from another. And so tis in the *Ecclesiasticall*; And no other then so, in the *Ciwill Body*. If there be but a *straining in the band*, though perhaps the *sinew* be not yet broken, tis high time to looke to the Vnity of the body. Well. What Remedie then? What? Why, sure there's none but *Vinculum Vinculi*: The *sinew* must haue a *swathe*: And that which was wont to binde the body, must bee bound vp it selfe. And if the Cure light not into honest and good *Chirurgions* hands, it may proue a *lame Church*, and a *weake state* euer after. God blesse the body therefore, and direct the *Chirurgions*.

4 Now as the *Band* of these great Bodies,
the

the Church, and the state, may be broken: so the knot, which hath euer beene hard to *uncie*, may be *cutt*. And both Church and state haue euer had Cause to feare both, both *breaking* and *cutting*. Saint Ignatius was afraid of this in the Church, by and by after the *Apostles* times. And therefore He writes to the Church of *Philadelphia*, In any case to *flie* and to *shunne* *μεσσημον*, the partition or cutting off this knot. And indeed tis not fit for any man imployed about this *band of peace*, to haue his *Rasor* about him. And *David* was afraid of this in the state; and hee had Cause, great cause. For some wilde vnruly men cryed out then. *Lett's breake their bands in sunder, and cast their cords from vs*, *Psal. 2.* What bands? Why, *Psal. 2. 3.* All the bands of peace, and all the bands of allegiance too. For the Consultation then was (saith *Caluin*) to depose *David*. But hee that In *Psal 2.* dwells in heauen, laughed them to scorne, *ver. 4.* Verse 4. And then brake them in peeces like a *Potters vessell*, *ver. 9.* Now the Breakers of the band Verse 9. of peace both in Church and Commonwealth are *pride* and *disobedience*. For these

two cry one to another. That is, *Pride to disobedience*, Come lett's breake the band.

5 And this is very obseruable, and with reference to this band of peace too. You shall neuer see a *disobedient* man, but hee is *proud*. For hee would Obey, if he did not thinke himselfe fitter to gouerne. Nor shall you euer see a *proud man* stoope to binde vp any thing : But if you see him stoope, take heede of him, 'tis, doubtlesse, to *breake the band of peace*. The Reason's plaine ; If hee stoope to binde vp, Hee knowes hee shall bee but *one of the bundle* ; which his pride cannot endure. But if he stoope to loose the band, then he may bee *free*, and *shew his vertue* (as he calls it) that is, hope To runne formost in the head of a *Faction*. Fond men, that can bee thus bewitched with pride against themselues. For when they are *bound vp*, though but as one of the Bundle, yet therein, vnder God, they are strong and safe : But when the *Band is broken*, and they perhaps, as they wish, in the *Head*, headlong they runne vpon their own Ruine.

Thus

Thus you haue scene the *Apostles* care for *Vnity*: For *Vnity*, but faine would he haue it *of the Spirit*. This *Vnity* hee desires you should *keepe*; yea *studdy* and *endeauour* to *keepe*, as the *Spirit* is ready to preuent and assist, that you may bee able to *keepe* it. This *Vnity* must be kept *in peace*: And if you will haue it sure, in the *band of peace*.

That which remaines is: that you obey and follow the *Apostles* Exhortation. That all of you in your selues, and with others, *endeauour* to *keepe the Vnity of the Spirit in the band of peace*, both in Church and Common-wealth. For good Counsell, such as heere our *Apostles* is, doth not make Church or state happy, when tis giuen, but when tis followed. And to the danger that may come, it addes *guilt*, to all such as will not obey the *counsell*, that they may preuent the *danger*.

And let me say thus much for the *Vnity of the Spirit*; 'Tis that which ties vs one to another, and all to God, and God to all. Without God wee cannot be safe, either in this life, or that to come. And without this
Vnity,

Vnity, no man is sure of his Neighbour's assistance, nor any man of Gods. But by this *Vnity*, GOD himselfe is content to be bound to you. And that which is bound, is sure, and ready at need. *Et fortis cum debili ligatur, & illum portat & se* (saith Sainr Chrysostome.) And strength bound to weakenesse, beares vp both it selfe, and weakenesse. And in this sence I can admit of Scaligers Subtilty. *That Vnity is Omnipotent.*

Hom. 9. in Eph.

Exerc. 365. §. 1.

Keepe *Vnity* then, and be sower (tis honourable Iustice) vpon any that shall endeavour to breake it. He deserues not to liue, that would dissolue that *band*, by which God hath bound himselfe to assist the Church, and the Common-wealth. Our Aduersaries make *Vnity* a Note of the Church, and they perswade such as will beleeue them, that wee haue no *Vnity*, and so no Church. I would not haue Occasion giuen them to inlarge their doctrine; lest in the next place they take vpon them to proue, that we haue no Common-wealth neither, for want of *Vnity*.

Now

Now to keepe *Vnity*, I haue made bold to direct you *one way already*; and heer's another. 'Tis necessary that the *Gouernors* haue a good and a quick eye to discouer the cunning of them that would breake the *Vnity* first, and the *whole Body* after. You shall giue a guesse at them by this. They'll speake as much for *Vnity* as any men; but yet, if you marke them; you shall still finde them *busy about the knot, that bindes vp Vnity in peace*: somewhat there is that wrings them there. They will pretend perhaps, tis very good there should be *Vinculum*, A Band to bind men to Obedience, ô God forbid else: but they would not haue the *knot* too hard. Take heed. Their aime is; They would haue a little more liberty, that haue too much already. Or perhaps they'll pretend, they would not *untie the knot*, no, there may bee danger in that, but they would onely *turne* it to the other side, because this way it lyes vneasily. But this is but a shift neither. For *turne the knot* which way you will, all *binding to Obedience* will be grieuous to some. It may be they'll protest,

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that

that though they should vntie it, yet they would not leaue it *loose*. They would perhapstie it otherwise, but they would be sure to knit it as fast. Trust not this pretext neither. Out of Question, their meaning is to tie vp *Vnity* in a *Bow-knot*, which they might slip at One End when they list. Indeed, whatsoeuer they pretend, if they be *curious about the knot*, I pray looke to their *fingers*, and to the *Band of peace* too. For whatsoeuer the pretences bee, they would be at the dissoluing of *Vnity*.

Well. Prouide for the keeping of *Vnity*; And what then? Why, then God blesse you with the *Successe of this Day*. For this *Day*, the *seuenteenth of March*, *I. Caesar* ouerthrew *Sex. Pompeius*. And that Victory was in *Spaine*; and *Spaine* which had long beene troublesome, settled, and came quietly in, by that one *Action*. And this very *Day* too, *Fredericke the Second* entered *Ierusalem*, and recouered whatsoeuer *Saladine* had taken from the *Christians*. But I must tell you, These *Emperours* and their forces were *great keepers of Vnity*.

The first *Lesson* at this *Daies Evening pray-
er*, is *Iudg. 4.* There *Sisera*, Captaine of *Iabins* *Iudg. 4.*
Army, fell before *Israel*. But I must tell you;
The two Tribes, *Zabulon* and *Nepthali*, went
up in great both *Vnity*, and *courage* against
them, *Iudg. 5.* And I make no doubt, but this *Iudg. 5. 8.*
Day may be a Day of happy successe to this
Church and state, if *S. Paul* may be heard,
and that yet (before it be too ro late) there
bee a hearty *Endeavour* to keepe the *Vnity* of
the Spirit in the Band of peace.

And now, to conclude. I beseech you
Remember, That all this *Vnity* and *Peace*,
what ere it be, and when tis at the best, is but
Vestigium, a track, and a footing of that
euerlasting peace which is to come. And I
would not haue you so loue this *peace* of
grace, that you should at any time forget
the infinite *peace* of *Glory*: The band where-
of nor *Earth*, nor *Hell* can breake. For tis
not folly onely, but madnesse (saith *Saint*
Gregory) to loue this *Peace*, this *Vnity*, which *Par. 3. pastor.*
is but a foot-step, a print in the dust, soone *cure. Ad. 23.*
worne out, soone defaced: and not loue
God and his *Peace*, *A quo impressum est:*

whose very foot made this so safe, so happy, so pleasant as it is. But I cannot but hope *better things of you, and such as accompany safety heere, and Salvation hereafter.* For you haue not so learned Christ, as that you can preferre any Vnity before his, Or neglect the safe keeping of that which is his *footstep* in this world; *The Vnity of the Spirit.*

Let vs therefore all pray vnto GOD: That he will euermore giue both the King and his *People, the comfort of his Spirit:* That that *Spirit* of his may so direct all your *Counsell*s, that they may be for *Vnity.* That following the direction of this Spirit of *Grace,* wee may enjoy the *Vnity* of the same Spirit, both in *Church* and *Commonwealth.* That all our *Endeavour*s, publike and priuate, may tend to the keeping of this *Vnity.* That our *keeping of Vnity* may bee such as it ought, *In Peace,* in the very *band of Peace.*

I beganne with Saint *Pauls* Exhortation. I end with his Prayer and Benediction.

1. Theff. 3. 16 2. Theff. 3. Tis the prayer of this Day. For
tis

tis the second Lesson at Evening Service. The
 God of Peace giue you peace alwaies, and by
 all meanes: Peace in concord, and Peace
 in Charity: Peace on Earth, and Peace in
 Heauen: Peace of Grace, and Peace in Glo-
 ry. To all which *Christ* for his infinite
 mercies sake bring vs all. To whom
 with the *Father* and the *Holy Spi-*
rit, bee ascribed all might,
 Maiesty, and Dominion,
 this day and for
 euer. *Amen.*

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